

12

A
Funeral *S E R M O N*

Occasion'd by the Death of

Mrs. Abigail Brown,

Late of Salem.

12

Funeral Services

Occasion of the Death of

Mrs. Abigail Brown

late of Salem

Virtue in it's Verdure.

A
CHRISTIAN
Exhibited as a
Green Olivetree,
IN THE
House of G O D ;
WITH A
CHARACTER
of the Virtuous

Mrs. Abigail Brown :

[The Amiable and Memorable CONSORT
of the Honourable

SAMUEL BROWN, Esq;]

Who Expired *Feb.* 18. 1724, 5.

*Mulierculæ istæ lacrymis suis
Cælum nobis præcipiunt
August.*

BOSTON, N. E.

Printed by B. GREEN. 1725.

Mother *KE*

Writings of the Rev. John

CHRISTIAN

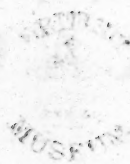
1794

Green Olive-tree

IN THE

House of C. O. D.

CHARACTER



Mrs. Mary Ann

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To the HONOURABLE

Col. *Samuel Brown.*

S Y R,



THE First Monument on a Grave, that we find in any Records, was, to perpetuate the Memory of a very memorable Woman. And it is Remark'd upon it, That *Jacob* indeed set up the Pillar on her Grave; but it presently follows, **ISRAEL** Journeyed on. The Name of *Israel* is assumed, as the *Jews* tell us, because of the Noble Patience, and Calmness, and Submission, with which he bore the Death of the Wife, that was the dearly Beloved of his Soul.

'TIS an Invaluable CONSORT, for whose Death you are in the Deepest Mourning; and you will ever speak of her as *Jacob* of his *Rachel*. But, that you may retain the Name of, An *Israelite* indeed, you must not upon it be Incon-
solable.

I am sorry that I can offer you no better a Pillar for her, than one of my poor *Olive wood*. However such as it is, you have my Offering;
and

and all People will say, 'Tis well-bestow'd, upon One, of whom it might be testified, *All the City of my People does know, that thou art a Virtuous Woman.*

THO' *Virgil*, 'tis noted, has not a *Good Woman* in all his *Poems*; we, thro' the Grace of our GOD, have many such in our *Churches*; *Many Daughters that have done virtuously.* And one that shone among them, has lately set in our *Horizon*; in whom you had the *Light of GOD shining on your Tabernacle.*

WHEN we read of an Unhappy Man, *Destruction shall be ready at his side*, the Chaldee Paphrast understands it of his *Wife*, (his *Rib*,) distressing of him. You have had the Happiness to have *Discretion* (with all it's agreeable Concomitants and Consequences) *at your side*, in the Amiable Person, that is now *Torn* from thence, but must be *Resigned*: One that all agree to have been distinguished with all the Accomplishments of a *Gentlewoman*: An Object of your *Love*, an Helper of your *Joy*, in Comparison whereof, the *Substance of your House* (large as it is) would be *utterly contemned.*

THERE is much Dispute among the Learned, whether the Story we have of *Judith* be a *Romance* or no; and the most probable Essay to place her Atchievements, in the Beginning of that Year, before the Conclusion whereof the *Chaldeans* made their last Visit unto *Jerusalem*, labours under Difficulties But a Celebrated *Abbot* in his Funeral Oration

D E D I C A T I O N. iii

Oration on the greatest Lady in *France*, taking for his Text those Words of *Judith*, *There was none that gave her an Ill Word; for she feared GOD greatly*: He maintain'd, that one may Challenge all the *Gracians* and all the *Romans*, in all their most polish'd Writings, to give an Instance of so great an *Idea*, to be given in so Few Words, of a *Woman* worthy to be celebrated. Nothing that an *Homer* says of his *Helen* comes up to *This*!

'TIS no *Romance* to say, That your Excellent Consort answered that Character of *Judith*; and if hereupon she be with us, (what that Name signifies,) a *Praised One*, we will pass from Her unto our SAVIOUR, with our *Praises* unto Him for her; Him, who made her to be what she was; and if there were in her, any Thing that was *Lovely*, and of *Good Report*, any *Virtue*, or any *Praise*; HE shall have all the Glory of it.

JEWELS are called, *Stones of Darknesh*. But such Rare *Jewels* as *Tours*, must shine, and be as *Lights in the World*, after they are gone to the *Land of Darknesh*, and the shadow of *Death*. I have here in my low and mean way Endeavour'd, that it may be so!

S Y R; SUCH a shocking Death, whereby so much of you is laid in the Sepulchre, comes to shew you, the Vanity of this World, and bespeak and quicken your Care to lay up your *Treasure* in a Better World, than *That*, from which you now feel that *You* also are Departing; and be solicitous for nothing so much as that you may give a Good Account of your *Talents*. H A.

HAVING Lived unexpectedly to see Death separating those whom I had the Honour to pronounce *Joined by GOD* in their *Marriage*, I take the Opportunity to mind the Survivor, That nothing but what is to be found in a *Glorious CHRIST* will wholly make up the Loss, which is broke in like a *Breach of the Sea* upon him.

AND, S Y R, I know not what Better now to Wish you, than the Blessedness, which is Expressed in a Translation which some great Interpreters have Chosen for the Words of *Eliphaz*; Job XXII 24, 25. *Make no more of thy Gold than Dust, and Esteem the Gold of Ophir no better than the Stones of the Brook: So the Almighty shall be unto thee, both Gold and the strongest Silver.*

W I T H such a Wish, I Subscribe;

Your H O N O U R S,

most Cordial and

Constant Friend,

March 1. 1725.

and humble Servant,

Co. Mather.

THE

Green Olive-tree.

PSAL. LII. 8.

*I am like a Green Olive-tree in the House
of GOD.*



N *Olive-leaf* was once an In-
expressible Satisfaction to all
the Men then in the World.
The Dove sent out of the Ark,
by the Patriarch Noah, return'd
unto him ; and, Lo, In it's
Mouth was an Olive-leaf plucked
off. Certainly, It gave to the

whole World, then assembled in the Ark, an Ex-
traordinary Consolation. The Tradition of it is,
in the Writings of the Pagans themselves Commem-
orated. Even a *Plutarch* has the Story of it.
A *Kircher* will show us Medals among them,
that carry the Remembrance of it. A Noble Fi-
gure did the *Threesfold Emission* of the Dove, exhi-
bit for a Prophecy of a *Threesfold Effusion*, with
which the Holy SPIRIT of GOD must be sent
forth to Bless the World. The Second was, after

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the

the Sacrifice of our SAVIOUR, had produced for us, that *Sign of Peace*, an *Olive leaf*. We are waiting for the *Third*. O Dove, when wilt thou come unto us ! May we like *Peter's* Hearers, this Day see something of it !

BEHOLD, I am come to the Assembly now Convened with no less than a whole *Olive-tree*, for their Entertainment : Yea, An amiable *Green Olive-tree*, which was lately Visible & Flourishing among ourselves, is anon to Entertain us ; Will you not let me also say, to Edify us ? May the Fruit of our *Olive-tree*, be Sweet unto us.

THE P s A L M in which my *Olive-tree* grows, affords unto us Two Remarkable Spectacles. The Spectacles are a *Doeg*, and a *David* : The Reverse of one another

THE First Spectacle is, A very Dreadful one. A *Doeg* ; One famous for Impiety and Malignity. The Doom on this *Machevelier Tree*, as I may call it, is, To become a *Tree pluck'd up by the roots*. GOD would shortly root him out of the Land of the Living. There is cause to fear, that such a *Tree*, so Pluck'd up, would be Fuel for Eternal Burnings.

THE next Spectacle is a very Lovely one. 'Tis a *David*. He was a *Tree* too. Many Stones were thrown at the *Tree* ; 'tis true. The more Fruits there are upon a *Tree*, the more likely 'twill be, that Stones will be thrown at it. Still he continues to make a Figure in the House of his GOD. All Attempts to hurt, either his Being there, or his Bearing there, come to nothing. But, what sort of *Tree*, will best Resemble thee, O Saint of the Lord, in the House of the Lord ? The Emblem for a Soul Flourishing in PIETY, and such an one

as I will by'nd by, tell you of, is with much Elegancy chosen here ; An Olive-tree ; a Green Olive-tree : A Tree perpetually Flourishing and Fructifying. Is it not an unspeakable Mercy, to arrive unto such a Character ? Oh ! most unspeakable ! yea, most Incomprehensible, and beyond all Imagination ! An Intimation of this presently follows : *I trust in the Mercy of GOD for ever & ever* : That is, That I shall Enjoy *This Mercy of GOD for ever and ever*. Without any striking of the Tree, there now falls for us, as fully Ripe, this DOCTRINE into our Hands.

To be in the House of GOD, is to be reckoned not the least of Mercies ; To be like a Green Olive-tree in the House of GOD, is to be esteemed among the greatest of Mercies.

LET the Food upon the Table before us, be the Bread of Two Propositions.

I. CHRISTIAN, Art thou in the House of GOD ? Thou art in the House of Mercy. 'Tis no little Mercy to be there. A Servant of GOD could sing ; Psal. XXIII. 6. *Surely, Goodness & Mercy shall follow me all the Days of my Life ; and I shall dwell in the House of the Lord forever.* Surely, The Goodness of the Glorious GOD never bestows more illustrious Mercies upon us, than when He brings us into His House : There we receive Mercies that will follow us, and felicitate us, to Eternal Ages. What Mercies ; and how many of them ? Tell us, O Servant of GOD, over again : He does it in those Terms ; Psal. V. 7 *I will come into thy House, in the multitude of thy Mercy.* Are we in the House

of GOD? There we receive unknown *Mercies*, Matchless *Mercies*, a *Multitude of Mercies*. A GOD Rich in *Mercy*, bringing us into His *House*, admits us to the *Treasures* of His *Mercies*; *Treasures*, *Inexhaustible*, *Inconceivable*.

BUT we have some Enquiries before us. We will Enquire, *What it is to be in the House of GOD?* This, We can Answer it. At the same time we will Enquire, *What is the Mercy of being in the House of GOD?* This will be too Great for us, fully to Answer it.

First IT is no little *Mercy* to be so far in the *House of GOD*, as to Enjoy the Opportunities of the *Natural Worship*, which is rendred unto Him in His *Congregations*. The People of GOD form *Congregations* to Glorify Him, with *Prayers* and with *Praises*, and with *Instructions* in His Religion. They usually have, and should have, an *House*, in which they hold their *Congregations* for such Religious Exercises. There are those which may be called, *The Synagogues of GOD in the Land*. We are in the *House of GOD*, when we *Assemble* with His People in these *Places* to *Worship* Him: Thus we read *Psal. XLII. 4*, *I had gone with the Multitude, I went with them to the House of GOD, with the Voice of Joy & Praise*. The Liberty of Joyning with the People of GOD in the *Worship* of GOD, is a Setting open the Doors of His *House* unto us.

AND is This no *Mercy* of GOD? Then say, *Moses*, It was no *Mercy* to be with GOD in the *Mount*! Verily, 'Tis more than a little *Mercy* Else it had never been said; *Psal. CXXII. 1*. *I was glad when they said unto me, Let us go into the House of the Lord*. Else it had never been said; *Psal.*

LXXXIV. 10. A Day in thy Courts is better than a thousand; I had rather be a Door-keeper in the House of my GOD, than to dwell in the Tents of Wickedness.

'TIS a Mercy to joyn with the Prayers in the House of our GOD. Those Prayers may obtain for us and ours, all the Blessings of Goodness. We have in those Prayers a Golden Key to the Store-house of Heaven. These, which the ancients called, Common Prayers, procure Common Blessings. There is a Singular Efficacy in these United, Harmonious, Melodious Prayers. Our GOD calls them, His Delight. They Knock at the Door of Heaven, and even Extort Mercy there.

'TIS a Mercy, to joyn with the Praises in the House of our GOD. Those Praises are an Heaven upon Earth; An Earnest, and a Foretast, of what we shall do in the Heavenly World. His Praise Endures for ever. If we Begin the Praises here, we Begin, what will never come to an End, but Endure for ever. Our Praises, these Comely Things; They are not only a Prelibation of, but also a Preparation for Good Things; By them we get into Tune for the Favours of the Lord; yea, for the Mercy which endures for ever.

IT is a Mercy to be under the Instructions of PIETY in the House of our GOD. They are Instructions of Life. They help us to the Knowledge of Him, whom to know is Life Eternal. They have in them, the Words by which we may be saved. They have in them, that which will make us wise unto Salvation. Here we have the Word of Truth, and the Gospel of our Salvation Preached unto us; The grand Instrument and Vehicle, by which the Holy

Holy SPIRIT of Grace conveys His Gracious Influences unto our Spirits. Here it is that the *Elett* are Called ; the Called are Built up. Here it is that we are Informed in the Things that are of the greatest Importance unto us ; we are Cautioned against the *Pathes of the Destroyer* ; we are Disposed unto the Choice of the Things that Please our GOD ; we are Strengthened unto the Wars of the Lord, against our Spiritual Adversaries ; we are Comforted with ravishing Delights, in the Multitude of our Thoughts within us ; In fine, we are made meet for the Inheritance of the Saints in Light.

O Vast Collection of Mercies ! Are we in the way of all these Mercies, when we are in the House of our GOD ? Why do we not all cry out, *It is Good to be here !* Why, why will we at any time allow Small Matters to detain us from, to deprive us of, so Great Mercies ! Oh ! By no Means, any more !

Secondly ; BUT we must come further yet into the House of our GOD. — It is a very Great Mercy, to be so far in the House of our GOD, as to Enjoy the Ordinances of His Instituted Worship, in a CHURCH of His Institution. A Particular, and Congregational, and Instituted CHURCH, is an House of GOD. A famous work-man about it, call'd it so ; 1 Tim. III. 15. *The House of GOD, which is the Church of the Living GOD.* Our Lord JESUS CHRIST has Directed & Commanded His People, who Live near one another in a convenient Vicinity, to combine into a Church-State for His Worship and Service. It is the Duty of Believers to settle Societies, and with an Holy Agreement or Engagement or Covenant, for that purpose to Associate,

ne, that they may carry on the Service of our Lord-Redeemer in such a Church-State as He has appointed. A Member of a Church is in the House of GOD. Church-Member, Thou art in an Holy Place. A Church is, *An Habitation of G O D*. It is a Temple; It is a Palace of the Great King whose Name is Venerable. Yea, when we belong to a Church of our Lord JESUS CHRIST, we not only are in an House of GOD, but we also are a Part of the House; we help to make up the House.

AND is this a Little Mercy? Then say, It is a Little Mercy to be Lifted up to Heaven! Oh, No! There is a wondrous Confluence of Mercy in this Privilege. We read, Act. IX. 31 *The Churches were Edified, walking in the Fear of the Lord, and the Comfort of the Holy Spirit*. Is it a Mercy, to be advanced in the Fear of G O D? Is it a Mercy to be Visited with the Comfort of the Holy Spirit? Then 'tis a Mercy to belong unto a Church of our SAVIOUR, *Walking in the Faith & Order of the Gospel*. There is a Special and a Precious, and a Gracious Presence of our SAVIOUR, in a Church, to which His Law, is the only Directory; a Church that owns none but Him, for its Lawgiver. Our SAVIOUR walks in the midst of such Golden Candlesticks. There is no Zion, but what is a Dwelling-Place to the SON of GOD. He tells us, Matth. XVIII. 20. *Where two or three are gathered together in my Name, there am I in the midst of them*. O Glorious Mercy, of being in the Gracious Presence of a SAVIOUR! Lord, Blessed is the People that walk in the Light of thy Countenance! In a Church rightly constituted, the Seals of the Covenant are duly administred. What a Mercy is it, How pro-

*profitable, How comfortable, to be under those Ad-
ministrations! In a Church duely Regulated, they
that are under the Watch of it, are inspected by
the Discipline and Assisted by the Charity, of the
Flock, against their Temptations. What a Mercy
is there, in such Inspection, such Assistance?*

THE Evangelical Church-State, is it not a
Mercy? O ye Rare Men, who were the Fathers
of NEW-ENGLAND, and followed the Lord into
an American Wilderness, meerly to come at and
keep up the Church-State of the Gospel; How
much Deluded were you, if *This* be not a greater
Mercy, than any thing which *This World* can
afford? Or, If those Men of GOD, who *all dyed
in this Faith*, were under no Delusion, how greatly
are you Deceived, O Forgetful Children of those
Ancestors, who make Light of the Church-State,
and go your way, *One to his Farm, another to his
Merchandise?* Briefly, Whether it be not a Mercy
to spend Ones Days in the House of GOD, shall be
determined by One whom GOD pronounced, A
Man after His own Heart; Yea, by the SPIRIT
of GOD speaking in him; Hear the Judgment of
such an One upon it; Psal. XXVII. 4. [Thus,
however Measured, yet Exactly Translated :
*There is One Thing I have desir'd || Of the E T E R N A L
G O D : || This is the Thing that I will
seek; || That I may ever have || My Dwelling and
my Sabbath too || Assign'd me, in the House || Of the
E T E R N A L all the Days || My Life shall be pro-
long'd : || That so I may Enjoy the View || Of the
Sweet Beauty in || Th' E T E R N A L GOD, and
to Enquire || In His High Temple still. || So Sings the
Sweet Singer of Israel!* Well

Well; IF this *Proposition* be Demonstrated, the Next will need no Demonstration.

II. VERY Great, No Tongue of Man can say, *How Great* ! -- is the *Mercy* of GOD unto them that are in His *House*, when they are like a *Green Olive-tree* there.

I confess, I was a long while at a loss, to what the Allusion is made, when we read of, *A Green Olive-tree in the House of GOD*. Shall we say, That there were Pictures of *Olive-trees* on the *Curtains* of the *Tabernacle*? Or, shall we say, That there were *Olive-trees* Planted near the *Tabernacle*, that so the Lamps of the Sanctuary might be supplied with *Oil* from them? This will not satisfy. So at last, I call to mind, That the People who lived at a distance from the *Tabernacle*, had their Walled *Praying Places*, which we find in the Pagan Writings as well as in the Sacred Scriptures called by the Name of, *Proseucha's*; and we sometimes find our SAVIOUR and afterwards His Apostles, in them. *Epiphanius* tells us, These *Proseucha's* had no *Roofs*, like the *Synagogues* but were open a Top, like the *Forum's* among the *Romans*. Now these *Proseucha's*, as they had *Groves* without them, so they had likewise *Trees* within them; and particularly, *Olive-trees*, for the shelter of the Worshippers. These then, I will suppose, the *Olive-trees* alluded to. However. To tell what it is for them that are in the *House* of GOD still to be *Like the Green Olive-tree*; This I am at no loss about.

THE *Olive-tree* is a well known Tree. Many of you have seen it, tho we have it not. The Properties of it are famous, are noble. I will single out some of them; and look for them in you, my Hearers.

THO' we have not the *Literal Olive-trees*, let us make up the want with *Figurative* ones, with *Metaphorical* ones.

First, *Fruitfulness ! Fruitfulness !* THERE, in THAT, must ly our main Resemblance of the *Olive-tree*, the *Green Olive-tree*. The *Olive-tree* is a *Fruitful Tree*. The *Olives* born by the *Tree*, are a *Fruit* of great Regard in the World. The *Oil* press'd out of the *Olives*, is one of the most Valuable and most Necessary Things on the Face of the Earth. It's *Uses* and *Vertues* are more than can be easily numbred. Oh ! Let every one in the *House of GOD*, be ambitious of this *Fruitfulness*. Indeed, *This Honour have all the Saints !* Every Godly Man is in some Degree a *Fruitful Man*. They that are in the *House of GOD* enjoy the Means that should render them *Fruitful* ; and unto every one of them the Glorious GOD says, *I come looking for Fruit upon thee*.

FRUIT ! What *Fruit* ? The *Fruit* that should be yielded, by every Christian in the *House of GOD*, is, OBEDIENCE, *Obedience* to our Glorious LORD. *Fruit* lies in some *Acknowledgment* of GOD. One that is always *Acknowledging* of GOD, and acting upon a Principle of PIETY, is a *Tree* that is always bringing forth some *Fruit* unto GOD. In every *Compliance* with the Will of GOD, we bring forth *Fruit* unto Him. The *Dispositions* of PIETY in the *Heart* of the Christian ; These are called, Gal.V.22. *The Fruits of the Spirit*. The *Operations* of PIETY in the *Life* of the Christian ; These are called, Phil. I. 11. *The Fruits of Righteousness*.

YEA, But a *Little* of this *Fruit* is not enough. *As the shaking of an Olive-tree, two or three Berries*
in

in the top of the uppermost Bough, four or five in the outmost fruitful Branches thereof; This will not be enough. A Christian in the House of GOD, should press after a considerable Fruitfulness; To Excel in PIETY, and Abound in the Discoveries and Exercises of it. It is a Maxim of our SAVIOUR; Joh. XV. 8. *Herein is my Father Glorified, that ye bear much Fruit.* Oh! The Impression that such a Maxim should have upon us! With what an Importunate Agony, should we shoot forth the Blossoms of our Desires towards Heaven! Desires more Numerous than the Blossoms of the Olive-Tree! Oh! That I may always be Expressing of some Respect unto the Glorious GOD, and be Procuring the like Respect unto Him from others! Oh! That I may serve the Glorious GOD, and His CHRIST, and therewith Do Good unto all that are about me, every Day, all the Day long! Oh! That I may always be at Work, for the Interest of my SAVIOUR, and for the Benefit of my Neighbour! The Fruits that would follow these Blossoms, would be preferable to the delicatest Fruits of the Olive-tree. Unto a Christian thus becoming Fruitful, I will use the words of the Prophet, Jer. XI. 16 *The Lord hath called thy Name, A Green Olive-tree, and of goodly Fruit.* O Professor of Christianity, If thou art a Barren Tree, thou shalt be no Olive-tree. A Fig-tree thou may'st be, a Barren Fig-tree; but no Olive-tree. The Doom of such a Tree, is awarded by the Judge of the World; Matth. VII. 19 *Every tree that bringeth not forth Good Fruit, is hewn down, and cast into the Fire.*

Secondly, WE must carry on the Resemblance of the *Green Olive-tree*, in the *Continuance*, the *Perseverance*, of our *Fruitfulness*. The *Olive-tree* will hold *Green* all the Year about; narrow, pointed, *Greenish* Leaves are always upon it. The *Olive-tree* seems to be the *Tree*, whereof we read, *Psal. I. 3. A Tree that brings forth it's Fruit in the season thereof; it's Leaf also shall not wither; and whatsoever it bears, shall prosper.* Or however, O Christian, Thou shalt be the *Tree*. A Christian in the *House of GOD* must never lose his *Lively PIETY*: He must hold it as long as he *Lives*. He must be a *Green Olive-tree*, even when he is *Gray* with *Old Age*. Such a *Blessedness* is promised; *Psal. XCII. 14 They shall bring forth Fruit in Old Age; they shall be fat and Green.* The *Olive-tree* does not soon decay. It is by the Poets called, *Vivax* and *semper frondens*. Oh! not so much the *Olive-tree*, as the *Christian* so, I beseech you! A Christian in the *House of GOD*, should never lose his *Vivacity*, in his *Essays* to be *Fruitful* before the *Lord*: He must beware of every thing that may look like the least *Approach* to, the least *Shadow* of, any *Apostasy*. Perhaps, O Thou *Tree planted in the House of the Lord*, Thy *Affections* and thy *Devotions* are now very *Lively*: Thy *Fear of GOD*, thy *Love of CHRIST*, thy *Dread of Sin*, has much *Liveliness* in it. Thy *Inclination* and *Application* to the *Works of PIETY*, looks *Green* and *Gay* and *Fresh*, Oh! Let it hold so! Let it never *Cease* to do so! Let there never be Cause for that *Complaint*, *Rev. II. 4 Thou hast left thy first Love.* Remember this; There must be a *Continuance in well-doing*, in them that would come

to *Eternal Life*. There must be a *Bringing forth*
fruit with Perseverance, if we would not fall short
 the of *Salvation* at the last.

I will make my *Olive-tree*, to bespeak this Pro-
 perty, of, *Holding on to Glorify G O D*, as many
 The ways as I can. I will therefore add *This* upon it;
 read, The *Olive-tree* is a *fair, firm, solid* sort of Wood.
 n the It will be very *Long* before it *Rott*. But then, we
 and will not be content, that our Christian come off no
 ever, better than so. He must be *Strong*; and he must
 stian Never, *Never*! come to be *Rotten*. A Christian
 ively must have a *Durable Strength* in him: Col. I.
 He 10, 11, *Being Fruitful in every good work, and in-*
 with *creasing in the Knowledge of G O D; strengthened*
 CII. *with all might, according to His glorious Power,*
 they *unto all Patience and Long-suffering with Joyful-*
 s not *ness*. The Voice of Heaven unto every Christian
 and *Olive-tree* is (like that unto the Dying Polycarp,)
tree, *Be Strong!* *Be Strong!* A Christian must be *Strong*, to endure
 an in *the Winds, and Storms, and Shocks*, that he may
 acity, meet withal. And, I again say, *Never, Never!*
 He may any *Rottenness* be allow'd in him: No *Hy-*
 e the *ocrisy*; not so much as one word of *Rotten Commu-*
 asy. *nication*. When the Christian grows never so
 Lord, Old, he must be far, yea, *Then* farthest of all,
 very from all *Moral Putrefaction*. His *Heart* being
 IST, *fund in the Statutes of GOD*, that *soundness* must
 Thy *reserve him*, and he must *preserve it*, unto the
 TY, *End*; it must never come unto an *End*!

IN the Progress of my Discourse, I have not
 be a now an Auditory, that has many *Ministers* in it;
 come no' it has diverse *Candidates* of the Ministry. So,
 to here

here is little Opportunity to *stir up their pure Mind* with the *Remembrance* of it, That they are under peculiar Obligations to approve themselves *Green Olive-trees*, by the *Light* which they communicate unto the *House of GOD*. On the *Witnesses* of the Lord, — And unto *You* above others, *my Brethren* does the Glorious Lord say, *Ye are my Witnesses* ! It is inscribed on such, *Rev. XI. 4. These are Olive trees* But at the same time, Oh ! How much *Fruit* is expected from you ! **FRUCTUOSUS**, 'Tis the most agreeable Name, that One in your Station can be Ambitious of : No *Titles of Honour* equal to it. May it be your Ambition, to *Bear some Fruit* every Day, and to *Do some Good* where ever you come : Yea, To be like the *Tree of Paradise*, which bears Fruit in a very great Variety ; and not only *Every Month*, but also *Every Day*, yields *Praise* to GOD, and *Blessings* to Men.

BUT I keep to those Properties of the *Olive tree*, which *All Christians*, and even *Both Sexes* are to aspire unto. And yet, I know not whether any will *Aspire* unto one that remains to be mentioned. It shall suffice, if you will be *Patient* under it. I call to mind, How it is the *Fruits* of the *Olive tree* come to be enjoyed, by those that are about it. It is by the *Beating* of the *Tree*. We read, *Dent. XXIV. 20. When thou Beatest thine Olive tree*. Christian, Be *Patient*, if thy Lord Order a *Beating* for thee. We must be *Beaten* with *Afflictions* ; we must be *Beaten* with *Reproaches*. If our *Fruitfulness* may be the more *Testified* and the more *Benefiting* by all this *Beating*, 'tis as well enough. A *Fruitful Olive-tree* must be willing

Mind willing to undergo many a *Beating*, that so the
under fruits may be gathered which are by JESUS
Green CHRIST unto the Glory and Praise of GOD.
O Thou Tree of Righteousness, Planted that GOD
may be Glorified, If thou canst not bear a *Beating*,
of the even from the Fist of Wickedness, when the *Beat-*
sibren ing shall only be the *Trial*, and perhaps the *Es-*
ces ! t, of thy *Fruitfulness*, how canst thou look to
trees t is ex e own'd for a *Green Olive-tree in the House of*
e most by GOD ! But, O Servant of the Lord, when
an b thou feelest any *Beating* ordered for thee ; any
to it *Beating* from *Calamities* by the Immediate Hand
Fruit of GOD ; any *Beating* by Calumnious or Oppres-
er you sive Usages from the Hand of Instruments *laden*
which y Him ; Study upon it presently, *Well, what Fruit*
t only all I yield on this occasion ? Welcome, welcome,
Praise all the *Blows*, that shall fetch from us the *Fruits*,
which will be the *Sacrifices* that GOD will be well-
pleased withal !

Olive OUR Doctrine is now ready to have some
Sexes Fruits gathered from it. It is not yet come to
hether fruits gathered from it. It is not yet come to
e men hat pass with us ; Hab. III. 17. *The Labour of the*
nt un Olive shall fail. Two points are now to be *Labour-*
of the d in.

INFERENCES.

I. THE *Small Regard* shown to the *House* of
rd Or GOD, certainly a very *Great Rebuke* is due unto
n with t. Such *Errors* among us, Oh ! That at the *Re-*
oaches uke of GOD they may *flee* ; that at the voice of
ed and his *Thunder*, they may *Haste away* !

First,

First, *THE Church of GOD*, which is His *Holy* what *Multitudes, Multitudes*, even in this *Valley of Vision*, do neglect Joining themselves unto I am standing in the *ways of Zion*, which I *Mourning* because there are so few walking in there. And methinks, I hear that *Voice roaring out of Zion*, Hag. I. 9. *My House is waste, and ye refuse every man to his House.* 'Tis a Thing worthy of some *Expostulation*. The *Reason* why you do not join yourselves unto, A *Congregation of Saints joined together in the Bond of the Covenant, Worship the Lord, and Edify one another; in His Holy Ordinances*: The *Reason* of this *Unreasonable Profaniry!* The *Reason* commonly given is, *I am not yet prepared: A Conversion to GOD has not yet prepared me for it!* O scandalous *Reason!* An *Apology* that is *Inexcusable!* My Friend After you have been some *Sevens of Tears* under the *Calls* of the Gospel; for you to be yet unable to say, *That you have ever yet seriously answered the Calls!* After you have been whole *Sevens of Tears* under the *Means of Grace*; for you to have *Grace* yet running at so low an *Ebb* with you, that it is *Questionable* whether the *Good Work* be yet begun in your Souls! What? One sure of *Dying speedily*, and in continual *Hazard of Dying suddenly*, never to make such *Flights* unto a *SAVOUR*, as are the *One Thing Needful*, to make sure of being *Ready for a Dying Hour!* On the *Edge of Death* continually, and leave undone what must be done, to assure it, *That you are passed from Death to Life!* To be so *Careless* in a Thing that requires the *Greatest* of our *Cares*; yea, *All our Cares!* O unaccountable *Stupidity!* Most certainly of

Such *Transactions* with Heaven as would fit you to meet with your own Death, must fit you to shew forth the Death of your SAVIOUR ! 'Tis not for any to plead ; G O D is to do all ; I can do nothing of my self. What would you do, if a Message from Heaven were brought unto you, That you shall Dy within a Month, or, That within a Week you shall appear before G O D the Judge of all ? A Message, That the Tree which has brought forth so little Fruit, shall be hewn down Immediately ! With what an unutterable Anguish would you Cry to GOD for His Help, and then Try to go thro' that Process of Repentance, which would settle Good Terms with Heaven for you ? Do This ; and you may venture into the House of GOD, without any more Ado. Soul, Give no Sleep to thine Eyes, nor Slumber to thine Eye-lids, until thou first thy self become an Habitation of G O D : And Then, Do thy part at Building an Habitation for Him, in the Church, where thou mayst hope to have Him from His Mercy-seat Commune with thee.

Nay, Secondly, ARE there none that on very Trivial Accounts do Absent themselves from the Assemblies of the Faithful meeting every Week, in the High Places, where the Voice of Wisdom is uttered ? The Assemblies for our Lectures, These, 'tis a shame to see, how Thin they are. A Negligent People, having little Relish or Hunger for Manna ; what Wall-Lectures do they make of them ! Yea, more and worse than This. The Assemblies on the Lord's-Days too : A little of the Rain, will keep Hearty People from the House of GOD, where His Doctrine might fall upon them

as the Rain, with a Saving Efficacy. A little of the Cold, will keep Hearty People from the House of GOD, where they might Hear those things which would make their Hearts to burn within them; and they fulfill the Proverb, *The Sluggard will not Plough by reason of Cold.* The want of some Trifle about a Garment, keeps many People from the House of GOD, where they might find the Garments of Righteousness provided for them. In their Idle Words they say upon it, They will stay at home, and read a Chapter in Job. I pray, what will they say to the Twenty third Chapter, in which it is given as the Mark of One that belongs to GOD, *I have esteemed the Words of His Mouth more than my Necessary Food?* But indeed the very First Chapter of the Book, speaks of the Sons of GOD, as coming to present themselves before the Lord; which we also shall do the best we can to do, in the Assemblies of His People here, if the Satan whom we find also there, do not hinder us. But, Let this Fault be Reformed; *Not Forsaking, or Neglecting, the Assembling of our selves together, as the manner of some of us:* Considering that there is a Day approaching, when such Neglected Seasons to receive the Mercies of GOD will be with a sad Regret look'd back upon. A genuine Citizen of Zion, when with Jeremiah he may complain, *I am shut up, I cannot go up to the House of the Lord,* it will be with him a Time calling for Lamentations. Why, why will any of our Neighbours bring themselves into the Similitude and the Anticipation of that Unhappiness? Psal. I. 5. *They shall not stand in the Congregation of the Righteous*

II. AND now, O you that are in the *House of GOD*, will you not Approve your selves as *Green Olive-trees in the House of your GOD*. In short, The Thing that is now required of you, is, A Commendable *Fruitfulness*, an Exemplary *Fruitfulness*; To be *Fruitful* in every Thing that is *Holy*, and Just and Good: Singularly *Fruitful*, Admirably *Fruitful*, in Acts of *Justice*, and of *Mercy*, and of an *Humble walk with GOD*: Let there be found with thee, O Believer, *All manner of precious Fruits* brought forth, and *laid up* for Him that is to be the *dearly Beloved* of thy Soul. Syrs, Let not the *Glory of Ephraim* depart from you. 'Tis *Fruitfulness* that is the *Glory of Ephraim*! Oh! Let not a Day pass you, without such Things as may be called, *Fruits unto GOD*. Yea, Be often Inquisitive after it; what *Fruits* you may yield, in paying such *Homage* to GOD, and in doing such *Kindness* to Man, as you have not hitherto arriv'd unto. Be so filled with *Good Fruits*, that there may be a Right and a Bright Answer to that Question, *What do you more than others?* And that *Others* may in You, see what it is to stand *like a Green Olive-tree in the House of the Lord*.

IT should now be asked; *How shall I come at the Fruitfulness of the Green Olive-Tree?* And, *How Express it, How Maintain it?*

Hearken to me.

First, MAKE sure, O Soul Desirous to be a very *Fruitful* one, Make sure that thy very *Nature* be Changed; that from and with an *Union* with thy SAVIOUR there come a *Change* upon it. We read, Rom. XI. 24. *If thou wert cut out of*

the Olive-tree which is wild by Nature, and were grafted contrary to Nature into a good Olive-tree, — 'Tis observed, That Olive-trees are best Propagated by Inoculation. But when do you see a Wild Cyens grafted on a Good Stock? As Unnatural as it is, it shall be done for thee, O Wild Sinner, if thou art willing to be Ingrafted into thy SAVIOUR. The Thing proposed unto us, and there never was a more Important Proposal made unto us; 'Tis This, That we be willing to be Translated from the First Adam, and Ingrafted into the Second. A Glorious CHRIST makes this Astonishing offer unto us all. Perishing Soul, Be willing to be found in me, and become One with me: Be willing that I come to dwell in thee, and Quicken thee for Living to G O D; Be willing that being Rooted in me there should from me be found Fruit upon thee! Heartily Comply with it, and Reply, Lord, I am willing; Oh, Do thou make me willing. This Consent will Unite thee to thy SAVIOUR. And, Fruit, Fruit, will follow upon it. Without This, all Fruit is to be despaired of. Separate from me, you can do nothing, says our SAVIOUR, when He demands Fruit from His Disciples.

And now, Secondly, LET us Do all the Good we can: And especially, Let our Goodness Extend unto the Olive-Plants about us. A Fruitful Saint is One who does Good unto all, especially to the Household of Faith. But, O Fruitful Soul, Thy own Household is above all to be look'd after; especially that it may be a part of that Household. We read, Psal. CXXVIII. 3 Thy Children shall be like Olive-Plants round about thy Table. The Children in our Families;

These

These are our *Olive Plants*. They are to be the *Olive-trees* in the *House* of our GOD, when we shall be fetch'd away to the Heavenly *Paradise*. Oh ! What shall be done for them ? Let us *Cultivate* them as well as ever we can ; *Cultivate* them, and *Catechise* them ; *Cultivate* them, and *Water* them, and *Weep* over them, till we see the *First-Ripe Fruits*, which our *Souls* have desired upon them. And, since they say, *Goats* are very Hurtful to *Olive-trees*, it minds me to add, *Restrain* them from *Evil Company*. Let them not have their *Lives* among the *Unclean*, but have them that *Fear* GOD for their *Companions*. No *Inspection* can be too *sollicitous* ! By the *Snares* of *Death*, against which the *Proverbs* of *Israel* have warned us, the *Jewish Rabbies* understand, *Wicked Company* : That our *Little Ones* may be saved from such *Snares* of *Death*, no *Sollicitude* can be too anxious. And then, O *Children*, why should not you, while you are yet *Green* and *Young*, begin to be *Fruitful* unto GOD ? Begin *Betimes*, and e're long it may be said, *Not any Tree in the Garden of GOD like unto you for your Beauty*.

IF now my Hearers become such *Olive-trees* in the *House* of GOD, I will say but This : There seems to have been the *Olive tree* employ'd in the *Cherubims* of the Temple. We read, 1 Kings VI. 23. *Within the Oracle he made Two Cherubims of Olive-tree*. GOD will turn these *Olive-trees* into *Cherubims*, and give them a *Place* among them who stand by ; a *Place* in His *Eternal Temple*. Our blessed JESUS went up to Heaven from the *Top of Mount Oliver*, from among the *Olive trees*.
He

He will fetch these *Olive-trees* away to Heaven after Him!

* Mrs. ABIGAIL BROWN, who died, February 18, 1724, 5.

HE has lately fetch'd one thither, * who tho' it were from Field a few Miles distant from us, [From an Earthly Salem to a Truer Salem ; For, In SALEM is thy Tabernacle, O our Peace-giving SAVIOUR !] Yet there are many Circumstances which invite us to take some Notice of a Person so well known to many of us. This among the rest ; It was in this Church that in her Infancy she received the *Baptism*, wherein she was first a *Tree Planted by the Rivers of Water* ; and when of the soon made that Holy Improvement, which rendered her as a *Green Olive-tree in the House* of her GOD.

THE Hand that near Forty Years ago, Baptized her, does with an uncommon Satisfaction bear this Testimony that is now given of her ; and can say That her *Fruitfulness*, was that which gave a *joyful Heart* unto them, whose Joy it is to see the *Children walking in the Truth*. Her being Transplanted from us, into the *Cœlestial Eden*, will but make us take the more Liberty, to feed upon her in a *just Remembrance* of it. And indeed, *PIETY Exemplified* in such as GOD has placed in a *Conspicuous Condition*, and *Victorious* over all the *Temptations* which a *Superiour Condition* usually Succumbs unto, is what it becomes the Survivors to Remember, following their Faith, and considering the End of their Conversation. The Remembrance of such, must not be as *Ashes*, and the Thing at

to be Remembred of them, should not be buried and covered in *Albes*, when their *Bodies*, (that were the *Habitations of Righteousness*,) are turned into *Albes*.

HER *Early PIETY*, and the Religious Regard into what she heard in the *House of GOD*, and the Religious Concern to *Keep all the Statutes of the House*, that was to be observed in her, Directed her to have the *Wisdom* of that *Woman*, of whom the Wise Man has made this Remark, *A Woman that fears the Lord, she 'tis that shall be raised*. I am now but fulfilling of *That Prediction*! And I must show her as a *Semplar* for the daughters of our *Zion* to look and Work upon. Rarely has one Died among us more *Universally lamented*: Rarely one so Beloved by All; but most so, by those that had the nearest and most frequent Access unto her. So Affable, so Courteous, of such easy Access for the *Poor & Needy*, that no *Placilla* could be more so.

THE Religious and Gentlewomanly Education bestow'd upon her, was Excellently answered in her following *Behaviour*: And the Servant of GOD who found *this Good Thing*, has been perpetually sensible of his having therein obtained *Favour of the Lord*. Her Decent Carriage to her Honourable Consort: Her Dutiful Carriage to her Gracious Mother: And the Travail of her Soul that her Children, (whose Progenitors have been for three Generations placed on the Seat of our *Magistrates and Counsellors*,) might be kept from the *Clutches of the Destroyer*, and come one Day to *Dominion* in *Israel*; was particularly so signaliz'd that it cannot be soon Forgotten!

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AN Affluence of *Wealth*, did not Corrupt & Poison her Pious Mind ; but seem'd rather the *Incentive* of her Goodness : A Thing that a *Chrysostom* would have Celebrated for as Great a Miracle, as the Preservation of the Three Worthies in the *Furnace*. Her *Mortification* was a continual Triumph over the Vanities of This World. Evangelical and Apostolical ways to Adorn her self, were what she studied ; while she Adorned her Apparel, and was the Ornament of her Sex, and of the Land. But the Affliction she underwent in the *Sickness* in which her Faithful REDEEMER would yet have her to be, (*As what bright Christian is not a Disciple of the Cross*), was that which exceedingly Contributed unto her *Fruitfulness* ; and her Conduct under it, was doubtless what will be found unto Praise & Honour & Glory at the Appearance of the Lord.

WHEN a rare Gentlewoman highly honoured by *Jerom*, was taken away by Death, he used these Words, which I hear the Church of *Salem* use on this occasion ; *The Church has lost one of its Jewels*. But her Weeping Friends may at the same time hear her SAVIOUR saying, *She shall be mine, in the Day when I make up my Jewels*.

A P P E N D I X.

IN what has been Delivered, I have considered but the *Personal Merits* of the valuable Person herein Commemorated. And yet I may not be *Forgetful* and *Ungrateful*, as to neglect this Opportunity of declaring, That before she could be of the Age for *Personal Merits*, I ow'd the Best Rewards I could then have unto her, and my Best Effays to Serve her, on the Account of her Worthy FATHER, [Mr. John Keach,] whom I must *always Remember*, as one of the most Cordial, and active, and Useful Friends, I had, while he lived, in the World.

AND now, that the *Character* of this Gentlewoman, may be given yet more Copiously, and Expressively, and more agreeably to the Desert of the Subject, here shall be Exhibited, what the public receives from ANOTHER HAND; and she, who in her latter Years, had a nearer Opportunity to be an *Eye-witness* of what is thus Related.

WE will Introduce the Relation with an Observation which occurs among the *Remarkable Passages in the Life of a private Gentleman*; and is to this Purpose: That as a *Love to the Godly*, is a comfortable Mark of our *Love to G O D*, and of our *Passing from Death to Life*: So, Since the *Carol* Interests and Respects, which may be as a *Dead weight* in the Ointment of our *Love to the Godly*, while they *Live*, usually Cease with their *Lives*: we may have a clearer Sight of the *Purity* in our

F Love

Love to them AS the Godly, if after they are Dead and when there is nothing but their *Godliness* to *Enlear* them unto us, they are *Then* very Dear unto us; It will be no contemptible *Mark* of *PIETY* in us, if the *PIETY* of such Departed ones which is Remembred in these Pages, bespeak our pure *Delight* in such *Excellent Ones*, and makes the *Zion* which is *beautified* and *beatified* with such *Daughters*, to be *Chosen* for our *Habitation*. But if so *Loved*, how sadly are such to be *Mourned* for! How hardly to be *Parted* with! And yet in This Our *Moderation* must be *known* unto all Men. And indeed, while this *PIETY*, renders our *Loss* the *Greater*, in their being taken from us, yet it renders it the *Easter*, because of the *Gain* which it assures us of their being arriv'd unto. Wherefore tho' we do not follow them to their *Graves*, in the *Indolent Frames* and *Airs*, which *Cortulius* oddly (and *P. De Castro* not without Reason says, *Madly*) required for his *Funeral*, but we employ the *Tear* proper for such *Tearing* *Dispensations*: Yet we do it with the *Resignation* and *Satisfaction*, of *Christians*, who *Sorrow* not as others which have no hope of a *World*, which has in it, what will wipe *Tears* from our *Eyes*.

BUT now, Let us Attend unto another, which writes as follows.

'Salem, February 24. This Evening was honourably Interr'd here Mrs. *Abigail Brown*, Wife of the Honourable *Samuel Brown*, Esq; who died the instant in the 39th Year of her life. The Funeral was attended by the Honourable the *Lieut. Governor*, and many of the *Magistracy*, *Clergy* and *Gentry*.

Dead Gentry, with a multitude of People who heartily
 mourn'd her Death.

Dear 'SHE was an Ornament to her Sex and rank, and
 of Pleasure to our Town & Communion, and bare much of our
 Glory; and (as she well deserved) was highly
 esteem'd by all that knew her, and universally
 lov'd and honour'd among this People; but most
 so by those who best knew her and most convers'd
 with her.

And for 'SHE was truly virtuous and excellent in all the
 This Relations she sustained: A most affectionate and
 dutiful Child and Wife; a most tender and careful
 Mother; Intimate, free and pleasant to all her Re-
 lations and acquaintance. She was sober and pious
 from her Youth, discreet & grave; and as she
 grew in years she did also in Grace and Wisdom:
 She was sincere, chearful, humble, modest, meek,
 gentle, peaceable, tender-hearted, patient, and full
 of goodness; respectful to all her Equals; courte-
 ous, affable, easie of access and compassionate to
 the poor and afflicted; Exemplary (and a singu-
 lar pattern) in the affluent Estate unto which GOD
 raised her; unaffected with & mortified unto this
 vain and showy world; as her whole carriage, face,
 speech and garb did plainly shew. She adorn'd
 her self in modest Apparel, with shamefastness &
 sobriety, not with brodered hair, or gold, or pearls,
 or costly array; but which becometh women professing
 Godliness) with good works. She ever had on the
 Ornament of a meek & quiet Spirit, which is in the
 sight of God of great price. Her heart, lips and
 hands were fill'd with Love, humane and Divine.

'SHE had, thro' Grace, the Hope of the Righteous,
 and the Peace of the Upright in her Death.

'SHE was the *only Child* of Mr. *John Keach* Minister in *Boston*; who died some years before the Marriage of this *his Daughter*: But she is survived by her excellent and sorrowful *Mother*, Mrs. *Abigail Clark* now Consort of Mr. *Thomas Clark* of *Boston*; of whom the Deceased was the lively Image as well as beauteous Offspring.

'SHE has left to Col. *Brown*, three Sons, and one Daughter.

FINIS.